

- Videos available on our YouTube channel: [www.htchurch.tv](http://www.htchurch.tv)
  - All notes, etc. available at: [www.htchurch.com/john](http://www.htchurch.com/john)
  - Contact Pastor Nick at: [pastornick@htchurch.com](mailto:pastornick@htchurch.com)
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**Recap**

- The feeding of the 5,000: another sign through which Jesus displayed His glory.
- That story shows us how Jesus is superior to Moses.
- Jesus gives us the true bread from Heaven — and He **is** that bread!
- As the disciples sail back to Capernaum, Jesus comes walking across the water to rescue them, once again showing His lordship over all things.
- The incredible dialogue in the Capernaum synagogue follows:
  - Jesus says the real work of God is to believe in the One He sent.
  - Jesus has come down from Heaven to be the true bread.
  - He will raise up those who believe in Him on the last day.

**A Hard Saying (John 6:54-60)**

*54 Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. 55 For My flesh is food indeed, and My blood is drink indeed. 56 He who eats My flesh and drinks My blood abides in Me, and I in him. 57 As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. 58 This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever.”*

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59 *These things He said in the synagogue as He taught in Capernaum. 60 Therefore many of His disciples, when they heard this, said, “This is a hard saying; who can understand it?”*

- Jesus uses the language of feeding to speak of belief.
- *The cup of blessing which we bless, is it not the communion of [meaning the “sharing in” or the “participation in”] the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, though many, are one bread and one body; for we all partake of that one bread. (1 Cor. 10:16-17)*
- The word for communion is *koinonia*, often simply translated as “fellowship.”
- The disciples called this a hard word or a difficult matter (*logos*). It was a hard word from **the** Word.
  - Why does Jesus seem to hide things from us?
- When we go to our fellow-believers for understanding, we can end up confirming our own fears and doubts.
- It seems likely that John is referring to the wider circle of Jesus’ followers.

### **Stumbling (John 6:61-62)**

61 *When Jesus knew in Himself that His disciples complained about this, He said to them, “Does this offend you? 62 What then if you should see the Son of Man ascend where He was before?”*

- Jesus knows within Himself that His disciples were complaining about His teaching. There is no pretense or hiding from the gaze of Jesus!

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- Notice the repeated use of the word “complain” or “murmur.”
- We must wrestle with Jesus’ powerful question: *Does this offend you?*
  - The word for offending is *skandalizo*. It means to be a stumbling-block, although usually in a symbolic way.
  - The idea of offense in the Bible is much larger and much more insightful than our idea of offense. Biblically, an offense is something that causes you to stumble, and it can be in any number of ways.
  - It would be better for our spiritual health if we took more notice of the things that irritate us!
  - The Bible says that the message of a crucified Messiah is a stumbling-block. It offends people who can’t understand it or see the need for it.

**Spirit And Life (John 6:63-65)**

*63 “It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life. 64 But there are some of you who do not believe.” For Jesus knew from the beginning who they were who did not believe, and who would betray Him. 65 And He said, “Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.”*

- Jesus wants to correct their crude, overly literal misunderstanding of His words.
- It’s the Holy Spirit who makes us alive in our spirits. The flesh can only give birth to flesh and can never produce eternal life. Hebrews 4:12: *“For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.”*

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- The Lord knew who didn't believe, and He knew who His betrayer would be.

**To Whom Shall We Go? (John 6:66-71)**

*66 From that time many of His disciples went back and walked with Him no more. 67 Then Jesus said to the twelve, "Do you also want to go away?" 68 But Simon Peter answered Him, "Lord, to whom shall we go? You have the words of eternal life. 69 Also we have come to believe and know that You are the Christ, the Son of the living God." 70 Jesus answered them, "Did I not choose you, the twelve, and one of you is a devil?" 71 He spoke of Judas Iscariot, the son of Simon, for it was he who would betray Him, being one of the twelve.*

- The world has a high opinion of Jesus, but He immediately becomes **unpopular** when He speaks about Himself and His claims upon our hearts.
- Peter's answer may be the best things any of the Twelve are recorded to have said. To whom would we go, if not to Jesus? Peter knew what Jesus had just said was true: the words that He speaks are spirit and life.
- Now Peter makes the confession of a true believer. This is one of the highest points, one of the peaks in John's Gospel to this point. Jesus is more than a miracle-worker, or a prophet!
- There's some foreshadowing now as we hear that someone will betray Jesus.
- Jesus says Judas is a **devil**. That word "devil" only describes **the** Devil, in other words, Satan, although sometimes it's used to speak of human beings.

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- *Devil* here is “diabolos,” an accuser or slanderer. It can even be used to mean a gossip. The word *diabolos* carries the idea of someone who is throwing things at you. Isn’t it the nature of Satan, to make accusations and hurl slander at you?
- Jesus will later describe Judas as the **son of perdition** (ruin, destruction, or perishing). The only other person called the son of perdition is the Antichrist. There are likely some very good reasons why Satan was able to enter into Judas.

**Show Yourself To The World? (John 7:1-9)**

*1 After these things Jesus walked in Galilee; for He did not want to walk in Judea, because the Jews sought to kill Him. 2 Now the Jews’ Feast of Tabernacles was at hand. 3 His brothers therefore said to Him, “Depart from here and go into Judea, that Your disciples also may see the works that You are doing. 4 For no one does anything in secret while he himself seeks to be known openly. If You do these things, show Yourself to the world.” 5 For even His brothers did not believe in Him.*

*6 Then Jesus said to them, “My time has not yet come, but your time is always ready. 7 The world cannot hate you, but it hates Me because I testify of it that its works are evil. 8 You go up to this feast. I am not yet going up to this feast, for My time has not yet fully come.” 9 When He had said these things to them, He remained in Galilee.*

- Jesus was unafraid to die but He was on the Father’s timetable only. How important it is in our life and our ministry, not to wear the people’s yoke?
- He must attend the feast: *“Three times a year all your males shall appear before the LORD your God in the place which He chooses: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles...”* (Deut. 16:16)

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- Jesus’ brothers urge Him to go up and do miraculous things and prove Himself: a perfect example of carnal thinking.
- If they had truly believed in Him, they would have understood that Jesus’ seeming inactivity was not due to the lack of a suitable marketing plan.
- One of Jesus’ most powerful rebukes ever: *My time has not yet come, but your time is always ready.* The flesh is always willing to push, especially if it will result in greater fame. How important for us to wait upon God in order to be released into what He has called us to do.

**Much Complaining (John 7:10-13)**

*10 But when His brothers had gone up, then He also went up to the feast, not openly, but as it were in secret. 11 Then the Jews sought Him at the feast, and said, “Where is He?” 12 And there was much complaining among the people concerning Him. Some said, “He is good”; others said, “No, on the contrary, He deceives the people.” 13 However, no one spoke openly of Him for fear of the Jews.*

- So, Jesus goes up by Himself, not openly.
- Notice again the murmuring or complaining about Him.
- But persecution on the official level had already gotten to the point where no one could take a public position in support of Jesus, any longer.

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